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AN  
ESSAY  
ON THE  
MOST RATIONAL MEANS  
OF  
PRESERVING HEALTH:  
WITH  
ANECDOTES  
OF  
LONGEVITY.



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AN  
ESSAY  
ON THE  
MOST RATIONAL MEANS  
OF  
PRESERVING HEALTH,  
AND  
OF ATTAINING TO  
AN ADVANCED AGE.  
TO WHICH ARE ADDED,  
ANECDOTES  
OF  
LONGEVITY.

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MDCCXCIX,



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A N  
E S S A Y  
ON THE  
P R E S E R V A T I O N  
O F  
H E A L T H.

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O F all human blessings, health is one of the most important; and the methods, by which health may be best preserved, are interesting to all men. The great Lord Verulam considered this as a subject not unworthy of his attention as a philosopher; and Plutarch composed a dialogue concerning it. An ingenious writer observes, that “ Next to the favour of our Maker, and the approbation of our conscience, health is the greatest blessing man enjoys. It is principally this that

B

renders

renders existence a happiness to us, and life an object of desire. The loss of health implies the loss of every thing pleasant and delectable. To enjoy good health is better than to command the whole world, says St. Evremond. Health is the foundation of every blessing; for, without this, we could not relish the most exquisite pleasures, or enjoy the most desirable objects."

WITHOUT health, we can neither be happy in ourselves, nor useful, at least not in a considerable degree, to our friends, or to society. Much undoubtedly depends on original vigour of constitution; but, by a judicious attention to sundry particulars, health in many cases may be preserved, where it would otherwise be lost; and life may be extended to a greater length, than would be attained without the adoption of proper precautions. On this subject I have read a considerable variety of authors, and of the highest celebrity; and I have thought, that some of their observations, collected together, and brought within a moderate compass, might be beneficial to the public.

THE human body consists of so many various parts, and is so constructed, that it is not wonderful,

wonderful, that it is sometimes out of order. It is remarked, by an able writer, that “ the parts that compose our bodies are so prodigiously multiplied and various ; many of them so exquisitely sensible, tender, and delicate, in their texture ; and all of them so intimately connected, and nicely arranged ; that it appears a miracle, that they are not almost every moment thrown into disorder, by the stroke of the elements without, by the effects of intemperance within ; by tumultuous passions, by corroding cares, by nameless casualties, which no sagacity can foresee, or circumspection prevent ; and often by manifest imprudence, or inattention respecting health, in the pursuit, whether of study, of business, or of amusement.”

BUT though the human body be liable to various disorders, and to various accidents, there is no just reason to doubt, but that human life, by proper care and management, and a due attention to health, might often be extended to a much longer period than is generally attained. It has been observed, that “ the human body is a machine, fabricated by an almighty hand ; and it cannot be sup-

posed, that this dwelling should be so slightly; or so injudiciously contrived, as that it should wear out in a very short space of time. This does not seem very agreeable; either to the nature of man, considered as a rational creature, or with that infinite skill and wisdom, which is evident in the composition of the human frame."

THE first author, who acquired any considerable celebrity as a writer on the preservation of health, appears to have been Hippocrates, who lived about 430 years before the Christian æra. Cornelius Celsus, who lived in the reigns of Augustus and Tiberius, is also a distinguished writer on the same subject; as is likewise Galen, who lived in the second century after the Christian æra, and who wrote six books concerning the preservation of health.

It was the opinion of Hippocrates, that the great preservatives of health are temperance and exercise. And it is observed by Dr. Hufeland, that "the more a man follows nature, and is obedient to her laws, the longer he will live: the farther he deviates from these, the shorter will be his existence."

And

And it is remarked by another writer, that  
 " Human life being exposed to many thousand  
 accidents, and its end being hastened by a  
 prodigious diversity of means, there is no  
 care which we can take of ourselves, in any  
 one respect, that will be our effectual pre-  
 servative. But, allowing for casualties, and dif-  
 ference in constitutions, we every where per-  
 ceive, that the age of those, who neglect the  
 rules of temperance, is of a much shorter  
 date than theirs, by whom these rules are  
 carefully followed. And, if we attend to our  
 structure, it must thence be evident, that it  
 cannot be otherwise."

" TEMPERANCE, it has been observed, con-  
 duces to render our nature what God designed  
 it should be. It has the happiest effects upon  
 the body and mind, and enables both to  
 perform their respective operations with the  
 greatest freedom and facility. It gives a man  
 the true possession of himself, and ever pre-  
 serves his rational powers alert and vigorous.  
 It renders the mind calm and serene, gives  
 animation to every power, and corroborates  
 every faculty."

DR. Mackenzie observes, that “ the six articles, indispensably necessary to the life of man, are, air, aliment, exercise and rest, sleep and watchfulness, repletion and evacuation, together with the passions and affections of the mind .” But these articles, which are amongst the most natural things in the world, are termed, by medical writers, the **NON-NATURALS.**

IF the preservation of health be the object of our care, much attention should be paid to the nature and quantity of our **FOOD**, to **EXERCISE**, to **SLEEP**, to **EARLY RISING**, to **AIR**, and to **THE STATE OF THE MIND**. Each of these particulars, and some others, I shall separately consider.

## F O O D.

DR. G. Fordyce says, “ Living beings, both of the vegetable and animal creation, constantly expend some part of their fluids or solids, or both, when they are exerting any action, or performing any function of life. They may, perhaps, remain in a dormant state

<sup>1</sup> History of Health, p. 82. second edition.

for some time without loss. It is necessary, when a loss is sustained, that it should be supplied by the addition of some new matter ; and this new matter is called their FOOD <sup>2.</sup>” He also observes, that “ animals, during a certain period of their lives, are acquiring new parts, and increasing in bulk ; and vegetables are continually forming new parts. It is necessary, therefore, that food should be employed to supply matter for this formation and increase <sup>3.</sup>”

It is remarked by Dr. Arbuthnot, that “ The strength of the aliment ought to be proportioned to the strength of the solid parts ; and as animals, that use a great deal of labour or exercise, have their solid parts more elastic and strong, they can bear and ought to have stronger food, thin nourishment being quickly dissipated by the vigorous action of the solid parts <sup>4.</sup>”

It was a maxim of Hippocrates, that health chiefly depends upon the choice of aliment. And it is observed by Dr. Cheyne, that “ the

<sup>2</sup> Treatise on the Digestion of Food, p. 1.

<sup>3</sup> Ibid. p. 2.

<sup>4</sup> Essay concerning the Nature of Aliments, p. 36, 37.  
great

great rule of eating and drinking for health is, to adjust the quality and quantity of our food to our digestive powers <sup>5</sup>." Dr. Fordyce says, " We see, when the stomach is strong, all species of food readily digested, and converted into chyle ; while, in weak stomachs, if too large a quantity of food be employed, or food which does not easily enter into the digestive processes, or food which the stomach has not been accustomed to act upon, it will in part, or in some cases wholly, be converted into matter which must either pass through the intestinal canal, or passing into the blood vessels along with the chyle, must be gotten rid of by some process which requires the exertion, and therefore exhausts the powers of the system <sup>6</sup>."

In attending to the preservation of health, keeping the stomach in good order is a point of the very first consequence. Dr. Cadogan says, " As long as a man eats and drinks no more than his stomach calls for, and will bear without the least pain, distention, eructation, or

<sup>5</sup> *Essay of Health and Long Life*, p. 72, seventh edit.

<sup>6</sup> *Treatise on the Digestion of Food*, p. 172. second edit.

uneasiness of any kind; nor than his body consumes, and throws off to the last grain; he may be said to live in a very prudent, well-regulated, state of temperance, that will probably preserve him, in health and spirits, to great old age <sup>7.</sup>" And it is observed by Dr. Cheyne, that " to have our food, that is, our meat and drink, as to quantity and quality, duly regulated, and precisely adjusted to our concoctive powers, would be of the utmost consequence to health and long life. Our bodies require only a determinate quantity thereof, to supply the expences of living; and a just proportion of that to these would very probably preserve us from acute, most certainly from chronical distempers, and enable us to live, without much sickness and pain, so long as our constitutions were originally made to last <sup>8.</sup>"

IT is remarked by Dr. Wainewright, that " a man in perfect health ought always to rise from the table with some appetite;" and that " if either the body, or mind, be less fit for

<sup>7</sup> Essay on the Gout, p. 31.

<sup>8</sup> Essay on Health and Long Life, p. 19.

action after eating, than before, that is, if the man be less fit, either for labour, or study; he hath exceeded in the quantity <sup>9</sup>.”

A just regard to the preservation of health, should lead men to avoid every kind of excess. Dr. Hufeland says, “ Eating and drinking too much is prejudicial to life two ways. It overstrains the powers of digestion, and thereby weakens them. It prevents digestion, because, with such a quantity, the whole cannot be properly prepared; and crudities in the intestines, and bad juices, are the consequence <sup>10</sup>.”

Dr. Mackenzie says, “ The sorts of meat and drink most agreeable to the human body, and most conducive to good nourishment, health, and strength, are bread, flesh, fish, and wine: and yet, if these are taken to excess, they bring on distempers, and death, sooner than aliments of a weaker, and less nourishing nature <sup>11</sup>.”

It has been observed, that “ Mutton is good both for the delicate and the robust;

<sup>9</sup> Mechanical Account of the Non-naturals, p. 159.

<sup>10</sup> Art of prolonging Life, vol. II. p. 43.

<sup>11</sup> Hist. of Health, p. 96.

but

but beef is heavy ; and pork is proper only for the robust, who use exercise, but is too strong for the weak and sedentary <sup>12</sup>." It was, however, the opinion of Galen, that " of all food pork was the best, and the most nourishing, to people of robust constitutions, who used a great deal of exercise <sup>13</sup>."

It is observed by Roger Bacon, that " the natural moisture, which is daily wasted, may by diet, and a right course of moderating one's living, be restored : which course ought to consist, as much as may be, of things of a good juice, and of other virtues. But, according to Pliny, those good juices are better, which either increase, or repair, the natural moisture. And of those, some do render it purer, some do make it stronger, and more remote from corruption. And, therefore, things of good juice do differ among themselves. For what do proceed from animals, bred on a fruitful soil, do render the natural moisture more sincere, and free from destruction. For bread, fish, flesh, and wine, although they afford a good juice, yet sometimes they breed bad humours. But bread

<sup>12</sup> Mackenzie, p. 99.

<sup>13</sup> Ibid.

yields

yields a moisture safer from destruction than flesh; and flesh produces a moisture, more remote from corruption than fish. Wine affords one more remote than drink made of oats, or apples, or barley, or other things. For although, in all the things aforesaid, there may be found food of a good juice, yet wine breeds a more durable moisture than any other drink."

" THE principal rule to be observed, respecting aliment, in general, is, Let every man eat and drink what best agrees with his constitution, in a proper quantity; but never to eat or drink so immoderately, as to overload the stomach, or to take such refreshments as are difficult to digest. When a man sits down to meat, he should leave off eating before his stomach is cloyed, and finish his meal with some relish for more. He has then taken a sufficient quantity of nourishment; and to be thoroughly convinced, that he has committed no excess, he will find, on trial, that after this moderate meal he can write, walk, or do his necessary business, with ease and pleasure: and if, after supper, he sleeps his usual time undisturbed, nor finds his rest

shortened by what he has eaten or drank, and rises next morning without a head-ach, or a bad taste in his mouth, and at his common rising hour, it is an indubitable proof, that he lived the foregoing day conformably to the strictest rules of temperance."

IT is observed by Cheyne, that " plain dressed food is easier of digestion, than what is pickled, salted, baked, smoked, or any way high seasoned." He also says, " Strong men, those of large stature, and much labour, and the inhabitants of a cold and clear air, require more food than women, children, the weak, the sedentary, and the aged, and those that live in a warmer climate, or grosser air<sup>14</sup>."

IN treating on the subject of food, it may not be improper to observe, that more attention should be paid to mastication than is sometimes done. Arbuthnot says, " Mastication is a very necessary preparation of solid aliment, without which there can be no good digestion<sup>15</sup>." And it is observed by an old

<sup>14</sup> Essay on Health and long Life, p. 73.

<sup>15</sup> Essay concerning the Nature of Aliments, p. 1.

writer, that men should “ give the meat due preparation for the stomach, which is the exact chewing of it in the mouth: for the well chewing of the meat is a great furtherance to the well digesting of the same ; and, therefore, they greatly err that eat over-greedily, and snatch up their meat hastily, because it is both hurtful and indecent <sup>16</sup>.”

JUDICIOUS changes, in the diet, may frequently answer the purposes of medicine. Indeed, Dr. Arbuthnot asserts, that “ all the intentions, pursued by medicines, may be obtained and enforced by diet <sup>17</sup>.” And Dr. Buchan says, that “ there is no doubt, but the whole constitution of body may be changed by diet;” and that “ every intention, in the cure of many diseases, may be answered by diet alone <sup>18</sup>.”

IT is the opinion of medical writers, that persons in full health should frequently vary their mode of living, that any new change, which circumstances or situation may render necessary, may not be prejudicial to them.

<sup>16</sup> *Via recta ad Vitam longam*, p. 175.

<sup>17</sup> *Essay concerning the Nature of Aliments*, p. 145.

<sup>18</sup> *Domestic Medicine*, p. 76, second edit.

Sudden changes, indeed, with respect to the kinds of food to which we have been much accustomed, or in our manner of living, is somewhat hazardous: for it has been justly observed, that Custom is a second Nature. Changes, however, may be highly proper and beneficial: but they should be made cautiously and gradually.

A frequent practice of eating of a variety of dishes, at the same meal, is not favourable to health. And Dr. Hufeland says, “ It may be laid down as a fundamental principle, that the more compounded any kind of food is, the more difficult it will be of digestion; and, what is still worse, the more corrupt will be the juices which are prepared from it <sup>19</sup>. ”

DR. Strother remarks, that “ The present age affords us varieties, which the antients were strangers to. We feast luxuriously, and they fed upon simple diet. However, it is certain, that the very individual diseases, which they laboured under then, we also suffer now; with this difference, that more are added to the catalogue since those days,

<sup>19</sup> Art of prolonging Life, vol. II. p. 46.

owing principally to the vast variety of particles our diet abounds in <sup>20</sup>."

It is observed by Sanctorius, that " Those meats, which the body has been most accustomed to, and such as are in their own nature most exhalable, will keep it lightest <sup>21</sup>." And Cheyne says, " Those vegetables and animals, that come soonest to their full growth, are easier of digestion, than those that are longer in attaining the state of maturity <sup>22</sup>."

Lemery observes, that " The flesh of animals, who live upon mountains, who are in continual motion, and who breathe in a free and serene air, is wholesome, easy of digestion, and yield a juice that is nourishing, and agreeable to the taste <sup>23</sup>."

" It is known by experience, that we can eat more, and digest better, in winter and spring, than in summer and autumn; and, in-

<sup>20</sup> *Essay on Sickness and Health*, p. 37. London, 8vo. 1725.

<sup>21</sup> *Quincy's Aphorisms of Sanctorius*, p. 113.

<sup>22</sup> *Essay of Health*, p. 72.

<sup>23</sup> *Treatise of all Sorts of Foods*, by D. L. M. Lemery, translated by Dr. Hay, p. 170, 3d. edit.

deed, the former, especially the winter, require a more plentiful nourishment than the latter<sup>24.</sup>"

CHEYNE observes, that "Water is the most natural and wholesome of all drinks, quickens the appetite, and strengthens the digestion most<sup>25.</sup>"

MACKENZIE says, "Good wine is an admirable liquor, and, used in a moderate quantity, answers many excellent purposes of health. Beer, well brewed, light, clear, and of a proper strength and age, if we except water and wine, is, perhaps, the most antient, and best sort of drink, in common use among mankind. It is necessary to observe, that water, or small beer, or some other weak liquor, should be drank at meals, in a quantity sufficient to dilute our solid food, and make it fluid enough to circulate through the small blood vessels; otherwise the animal functions will grow languid, and obstructions must follow<sup>26.</sup>"

<sup>24</sup> Mackenzie's Hist. of Health, p. 86.

<sup>25</sup> Essay of Health, p. 74.

<sup>26</sup> Hist. of Health, p. 375, 376.

It is observed, by an ingenious writer, that “ they who least consult their appetite, who least give way to its wantonness, or voraciousness, attain, generally, to years far exceeding theirs, who deny themselves nothing they can relish, and conveniently procure.” And it has been remarked, in favour of temperance, that “ misers, who eat and drink but little, always live long.”

### E X E R C I S E.

HIPPOCRATES and GALEN were of opinion, that a man could not be healthy, and digest his aliment, without labour ; and that the quantity, and kind of diet, must bear a due proportion to the labour. And Dr. Cheyne maintains “ the absolute necessity of labour and exercise, to preserve the body any time in due plight, to maintain health, and to lengthen our life. For, he says, let whatsoever diet be pursued, however adjusted both in quantity and quality ; let whatever evacuations be used to lessen the malady, or any succedaneum be proposed, to prevent the ill effects ; our bodies are so made, and the animal

mal œconomy now so contrived, that, without due labour and exercise, the juices will thicken, the joints will stiffen, the nerves will relax ; and, on these disorders, chronical distempers, and a crazy old age must ensue <sup>27.</sup>”

HUFELAND says, “ He who eats without labour will never thrive. If the necessary proportion be not preserved between restoration and self-consumption, it is impossible to retain health, or prolong life. If we consult observation, we shall find, that no idler ever attained to a great age ; and that those, who were distinguished by their longevity, were all men whose lives had been extremely active and laborious <sup>28.</sup>”

“ Toil, and be strong. By toil the flaccid nerves  
 “ Grow firm, and gain a more compacted tone ;  
 “ The greener juices are by toil subdued,  
 “ Mellow’d, and subtiliz’d ; the vapid old  
 “ Expell’d, and all the rancour of the blood.  
 “ Come, my companions, ye who feel the charms  
 “ Of nature and the year ; come, let us stray  
 “ Where chance, or fancy, leads our roving walk :

<sup>27</sup> Essay on Health and Long Life, p. 90, 91.

<sup>28</sup> Art of prolonging Life, vol. II. p. 64, 65.

“ Come,

" Come, while the soft voluptuous breezes fan  
 " The fleecy heavens, enwrap the limbs in balm,  
 " And shed a charming languor o'er the soul  
 " Nor when bright winter sows with prickly frost  
 " The vigorous ether, in unmanly warmth  
 " Indulge at home ; nor even when Eurus' blasts  
 " This way and that convolve the lab'ring woods.  
 " My liberal walks, save when the skies in rain  
 " Or fogs relent, no season should confine  
 " Or to the cloister'd gallery, or arcade.  
 " Go, climb the mountain ; from th' ethereal source  
 " Inbibe the recent gale."

ARMSTRONG.

DR. Mackenzie states it as a maxim of Hippocrates, that " the great preservatives of health are temperance and exercise. Or, as he expresses himself more distinctly in another place, if an exact proportion could be adjusted, between the quantity of aliment taken in, to nourish every individual, and the measure of exercise sufficient to carry off that quantity, so that the one should not exceed or fall short of the other ; such adjustment would fix the true standard of health, and distempers might with certainty be avoided. For as aliment fills, and exercise empties the body,

body, the result of an exact equipoise between them must be, to leave the body in the same state they found it; that is, in perfect health <sup>29</sup>."

DR. WAINEWRIGHT says, "If a man would not destroy his health, his exercise should be proportioned both to his eating and sleeping <sup>30</sup>." And it is remarked by Hufeland, that "we are taught by experience, that those men attained to the greatest age, who accustomed themselves to strong and incessant exercise, in the open air. I consider it, therefore, as an indispensable law of longevity, that one should exercise, at least, an hour every day, in the open air. The most healthful time is before meals, or from three to four hours after <sup>31</sup>."

THAT reasonable and moderate exercise is of great importance to health cannot be questioned; and it is remarked by Dr. Cadogan, that "nothing undermines the foundation of all our happiness, the health and vigour of

<sup>29</sup> Hist. of Health, p. 117, 118.

<sup>30</sup> Mechanical Account of the Non-naturals, p. 150.

<sup>31</sup> Art of prolonging Life, vol. II. p. 207, 208.

the body, like indolence, or lays such a train of diseases to come. Indolence must inevitably lay the foundation of general disease <sup>32</sup>."

STROTHER says, "Exercise has a power of strengthening the limbs, as may in part be seen by examining the various professions and trades. The shoulders of a porter, the legs of a runner, the lungs of a singer, and the arms of a waterman, are generally stronger than others, because they have habitually used them for years; and the constant and plentiful influx of the blood and spirits into them, makes them more readily admit these supplies; so that the channels of both the vessels and muscles are become larger and more elastic, and consequently stronger. And that exercise, therefore, which is the most universal, will of course be the most preferable for making us strong <sup>33</sup>."

AN anonymous writer says, "There is no exercise so conducive to health, in every respect, and none so natural to us, as walking. It is of importance, both to health and to good spirits. Walking is the most perfect exercise

<sup>32</sup> Treatise on the Gout, p. 18, 27.

<sup>33</sup> Essay on Sickness and Health, p. 231.

for the human body ; every limb is in motion ; every artery, from the heart to the extremities, propels the blood quicker, and more equally, in walking, than in any other exercise. The blood is drawn from the head, and upper parts, where it is most slow and languid, and is circulated with rapidity to every part. In prescribing this exercise, however, I am to consider myself as speaking to those, who have suffered by indolence, and by luxuries ; or, as it is called, free living. The same rules, consequently, will not answer, which we might prescribe for the young, healthy, and untouched constitution. Unless when persons are young and vigorous, walking must not be protracted too far, and never after a certain degree of fatigue is felt : for, beyond that, it weakens and relaxes, destroys the appetite, and is otherwise prejudicial. I approve of the old adage of sitting after dinner, and walking after supper. The good effects of walking after supper, every man must be sensible of, who, after supping two or three miles from home, has walked to his house, and gone to bed in that gentle, breathing sweat, which such a walk brings on. He

wakes in a morning with a clear head, and finds a refreshment in his sleep, of which the indolent have no idea. Valetudinarians, who have discontinued the practice of walking, are much to be pitied. Nothing can compensate for it. Riding on horseback is the next best exercise, but is not general to the body; and cannot be taken at all times, nor at any time without an expence, which may be unsuitable. Riding in a coach is, I aver, no exercise at all. It may lead to change of air, indeed; but, with regard to the body, the justling of a coach heightens more distempers than it alleviates. How partial the motion is, with regard to the body, may be experienced by any person, who has ridden for a day in a coach: how stiff the lower limbs are, and often affected with a temporary palsy, to such a degree, that the person often staggers, after coming out of a coach, from a long journey. Walking, used in such moderation as the constitution will admit of, and every man ought to judge of that for himself, is not only the most natural, but the most general exercise for the body, removing all obstructions and humours, and depurating the

the body from every thing that may have been taken in offensive to the constitution. I am clearly of opinion, that if people, who live luxuriously, or who are exposed from their situation in life to free living, were to walk more, and ride less, we should not behold so many pale faces, nor hear of so many apoplexies.”

DR. Venner says, “ For the time fit for exercise, Hippocrates teacheth us plainly, in three words, *Labores cibum præcedant*, Let exercise be used before meat. The time then, most convenient for exercise, must needs be, when both the first and second digestion is complete, and that the time approacheth to eat again. But, from the exercise to the eating, there must always intercede a little time of rest, as half an hour, or thereabout; especially if the exercise be any thing violent, that the spirits and limbs may be refreshed, and the humours in the body quieted and settled<sup>34</sup>. ”

IT is the opinion of Hufeland, that too great an exertion of the mental faculties is

<sup>34</sup> *Via recta ad Vitam longam*, pars II. p. 19.

very injurious to health, and leads to premature death. He says, however, that “ as a man is infinitely more weakened when he exercises his thought without attending to bodily exercise, it is equally certain, that those can undergo more mental labour, and with much less injury to their health, who, in the mean time, give to the body suitable and periodical exercise <sup>35</sup>.” But too great an exertion of the intellectual faculties is a fault so little common, that it does not seem very necessary to give many cautions against it.

### S L E E P.

Of great importance to health is,  
*Tir'd nature's sweet restorer, balmy SLEEP.*

DR. Venner says, “ Next to those nourishments that sustain the body, moderate and seasonable sleep is most profitable and necessary. It helps the digestion, recreates the mind, repairs the spirits, and comforts and refreshes the whole body.” The same writer

<sup>35</sup> Art of prolonging Life, vol. II. p. 22, 24.

says,

says, “Concerning the time for sleeping and waking, we must follow the course of nature ; that is, to wake in the day, and sleep in the night.”

“ ALL animal bodies, from an active and self-moving principle within them, as well as from the rubs of bodies without them, are constantly throwing off some of their superfluous and decayed parts ; so that animal bodies are in a perpetual flux. To restore this decay and wasting of animal bodies, nature has wisely made alternate periods of labour and rest, sleeping and watching, necessary to our being ; the one for the active employments of life, to provide for, and take in, the materials of our nourishment ; the other, to apply those materials to the proper wasted parts, and to supply the expences of living<sup>36</sup>. ”

It is observed by Dr. Hufeland, that “ Sleep is one of the wisest regulations of nature, to check and moderate, at fixed periods, the incessant and impetuous stream of vital consumption. It forms, as it were, sta-

<sup>36</sup> Cheyne’s Essay of Health, p. 77.

tions for our physical and moral existence ; and we thereby obtain the happiness, of being daily re-born, and of passing every morning, through a state of annihilation, into a new and refreshed life <sup>37</sup>."—" The physical effects of sleep are, that it retards all the vital movements, collects the vital power, and restores what has been lost in the course of the day ; and that it separates from us what is useless and pernicious. It is, as it were, a daily crisis, during which all secretions are performed in the greatest tranquillity, and with the utmost perfection <sup>38</sup>." The same writer, however, remarks, that " Long sleep accumulates too great an abundance of pernicious juices, makes the organs too flaccid, and unfit for use, and in this manner may shorten life.—No one should sleep less than six, nor more than eight hours. This may be established as a general rule <sup>39</sup>." Dr. Hill says, " Six hours is as long as a person in the prime

<sup>37</sup> Art of prolonging Life, vol. II. p. 195.

<sup>38</sup> Ibid. p. 196, 197.

<sup>39</sup> Ibid. p. 197.

of life should sleep [A]; but, in age, eight, or even ten, according to the peculiar constitution, may be more proper <sup>40</sup>."

IT is remarked by Dr. Mackenzie, that " sleep and wakefulness bear a great resemblance to exercise and rest; as wakefulness is the natural state of action, in which the animal machine is fatigued and wasted, and sleep the state of ease, in which it is refreshed and repaired. The vicissitude of sleeping and waking is not only necessary, but pleasing to our nature, while each is confined within its proper limits. But you will ask, what limits should be assigned to sleep? The answer is, that though different constitutions require dif-

[A] It has been stated as a good practice, for a man to limit himself to be six hours only in bed every night; and it is supposed, that by resolutely adopting this custom, if in health, he would almost invariably sleep well. An eminent divine has observed, that "the difference between rising at five, and at seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life."

<sup>40</sup> Old Man's Guide to Health and longer Life, p. 34.

ferent measures of sleep, yet it has been in general observed, that six or seven hours are sufficient for youth or manhood, and eight or nine for infancy or old age, when they are strong and healthy, but the infirm are not to be limited; and the weaker any person is, the longer he ought to indulge himself in such a measure of sleep, as he finds by experience sufficient to refresh him.—Moderate sleep increases the perspiration, promotes digestion, cherishes the body, and exhilarates the mind; and they, whose sleep is apt to be interrupted by slight causes, should nevertheless keep themselves quiet, and warm in bed, with their eyes shut, and without tossing or tumbling, which will in some degree answer the purposes of a more sound sleep.—Excessive sleep, on the other hand, renders the body phlegmatic and inactive, impairs the memory, and stupifies the understanding. And excessive wakefulness dissipates the strength, produces fevers, dries and wastes the body, and anticipates old age <sup>41.</sup>”

<sup>41.</sup> Hist. of Health, p. 383, 384.

## EARLY RISING.

IT is observed by Dr. Cheyne, that "all nations and ages have agreed, that the morning sun is the proper time for speculative studies, and those employments that most require the faculties of the mind. For then the stock of the spirits is undiminished, and in its greatest plenty, the head is clear and serene, and the passions are quieted ; the anxiety and inquietude that the digestions beget in the nervous system, in most tender constitutions, and the hurry the spirits are under after the great meal, are settled and wrought off <sup>42</sup>."— "Good hours will be always a most beneficial means to preserve health and spirits ; to go to bed by ten, and rise by six."

"IN the morning," says Hufeland, "all nature appears freshest and most engaging ; the mind at that period is also clearest, and possesses most strength and energy. It is not, as at night, worn out, and rendered unequal, by the multifarious impressions of the day, by

<sup>42</sup> *Essay of Health*, p. 85, 86.

business and fatigue : it is then more original, and possesses its natural powers. This is the period of new mental creation ; of clear conceptions, and exalted ideas. Never does man enjoy the sensation of his own existence so purely, and in so great perfection, as in a beautiful morning. He who neglects this period, neglects the youth of his life <sup>43.</sup>”

“ Falsely luxurious, will not man awake ;  
 And, springing from the bed of sloth, enjoy  
 The cool, the fragrant, and the silent hour,  
 To meditation due, and sacred song ?  
 For is there aught in sleep can charm the wise ?  
 To lie in dead oblivion, losing half  
 The fleeting moments of too short a life ?  
 Total extinction of th' enlightened soul ;  
 Or else to feverish vanity alive.  
 Wilder'd, and tossing thro' distemper'd dreams ?  
 Who would in such a gloomy state remain,  
 Longer than nature craves ; when every muse  
 And every blooming pleasure wait without,  
 To bless the wildly-devious morning-walk <sup>44.</sup>”

It is remarked, by an anonymous writer, that “ a certain stock of time is necessary for

<sup>43</sup> Art of prolonging Life, vol. II. p. 204, 205.

<sup>44</sup> Thomson's Seasons, Summer, 1. 66—79.

business, for improvement, and for all the necessary functions of life.—I know no one thing, so conducive to acquiring this necessary stock of time, as rising early. We can then have the whole day before us, can dress in time, breakfast in time, and go abroad or stay at home, as affairs demand; besides, the mind is more fresh, active, and strong, to apply to study, or any other employment that requires us. An hour in the morning is worth three in the afternoon, is a common proverb, and I never knew a truer. The light, heat, and air of the day, is much more healthful and cheerful, than the cold, dark damps, and inconveniency of the night. The brute creation teaches us this. The dumb creatures retire early to rest, and get up betimes to busy themselves in quest of food, or in bringing forth or bringing up their young, or in providing for the winter. Nature instructs them, that the light and warmth of the sun makes that the time of business; but, if we will sit up in the damps and darkness of the night, exposed to the vapours of that unwholesome season, we must lie late, and there-

by

by lose a great part of the proper time for business or study."

## A I R.

DR. ARBUTHNOT observes, that " AIR is that thin fluid, which surrounds the earth, in which we move and breathe.—Air is the principal instrument of nature in all its operations, on and within the surface of the earth, except magnetism and gravity. No vegetable nor animal, terrestrial nor aquatic, can be produced, live, or grow, without air.—Air is the principal instrument in the generation, accretion, resolution, and corruption of all terrestrial bodies; for it enters into the composition of all fluids and solids, all of which generate or produce air in great quantities <sup>45</sup>."

" AIR is so necessary for the life of every animal, aquatic as well as aerial, that without it life is extinguished, in more or less time, according to their different structure.—As no

<sup>45</sup> Essay concerning the effects of Air on Human Bodies, p. 1, 2.

animal

animal can live without air, so none can live long in breathing the same individual air. A gallon of air cannot supply a human creature one minute. By an experiment of the ingenious Mr. Hales, seventy-four cubical inches of air could not supply him half a minute without uneasiness, and not one minute without danger of suffocation. But, if he had been shut up with a proportional quantity of air, which consequently must have been spoiled, not only by the steams of the lungs, but of the whole body, the same quantity would not have supplied him so long a time <sup>46.</sup>”

“ AIR is the principle of life, without which no animal can subsist a moment. Good air, as it is the chief instrument of health, may justly be reckoned amongst the greatest natural blessings. We find, by the influence of good air, whole nations are able to support the want of many comforts of life, with chearfulness and mirth ; and the contrary is likewise true.—Every human creature, whose manner of life demands, and whose constitu-

<sup>46</sup> Ibid. p. 97, 98.

tion can bear it, ought to inure themselves to the outward air, in several sorts of weather.— Air is as much a particular in the purchase of a seat, as the soil.—Private houses ought to be perfiated once a day, by opening doors and windows, to blow off the animal steams.”— “Houses, for the sake of warmth, fenced from wind, and where the carpenter’s work is so nice as to exclude all outward air, are not the most wholesome <sup>47</sup>.”

DR. Strother remarks, that “Every country has some properties of air, inconvenient for health; for some are too hot, others too cold, others are fenny, whilst others are mountainous: all which differences give rise to some disorder or other.”

VENNER says, that “as a pure, clear, and temperate air, is good for every age and constitution; even so impure, gross, cloudy, and intemperate air, is to every age and constitution hurtful.” He adds, that “nothing causeth the body to be more lively and pleasant, than to live in a pure, clear, and temperate air, which hath in it no mixture of any filthy or offensive vapour.”

<sup>47</sup> Ibid. p. 205, 206, 209.

It has been proved, that air too dense, or too much rarified, is hurtful to animals ; and, consequently, that very high hills, as well as very low vallies, are unhealthy. It also appears, that an air too moist, and filled with vapours, whereby its spring is weakened, relaxes the fibres of the body, and obstructs the pores.

HUFELAND says, “ The enjoyment of free air may be considered as a nourishment, equally necessary for our existence as eating and drinking. Pure air is certainly the greatest means of strengthening and supporting life ; while confined and corrupted air is its most subtle and deadly poison.”—“ Suffer no day to pass, without enjoying the pure open air, beyond the boundaries of a town or city. Consider your walk not merely as the means of exercise ; but, in a particular manner, as the enjoyment of the purest vital nourishment, which is indispensably necessary above all to those who are confined to their apartments. Besides this advantage, one obtains that also of making one’s self, by such daily enjoyment of air, acquainted and familiar with a freer atmosphere ; and people are thus secured against

one of the greatest evils, which at present afflict mankind ; I mean, too much sensibility in regard to all impressions and variations of the weather. This is one of the most abundant sources of disease ; and there is no other method of counteracting it, but to harden one's self by daily exposure to the open air."

—“ One should endeavour, wherever it is possible, to live high. Those, who have a regard for their health, at least in cities, ought not to inhabit the ground-floor. Let the windows be opened daily. Ventilators, or chimnies, are the best means for purifying the foul atmosphere of confined apartments. People ought not to sleep in rooms, which have been inhabited the whole day ; and the windows of bed-chambers should be always kept open in the day-time. I must here add one remark, of the utmost importance for the prolongation of life. The air, in which one lives, should be kept in a moderate degree of temperature. It is much better to live in air too cool, than too hot : for heat accelerates, in an extraordinary degree, the stream of vital consumption, as is proved by the shorter lives of those who inhabit warm countries ;

and

and many people create artificially such a climate, by means of their hot apartments <sup>48.</sup>”

It is remarked by Tissot, that “ prudent men will choose as pure, as warm, and as dry an air, as they can ; for such an one, by giving strength to the fibres, is salubrious to the lungs, and promotes the circulation. A frigid and dry air is supportable : a moist air is highly pernicious, as by it all the disorders of studious men are aggravated. For it increases laxity, stops perspiration, and occasions catarrhs, pains, and palsies. Every man of learning has it not in his power to repair to Baya nor Alexandria, nor does it suit them all to breathe the country air, which is the purest.”—“ But any man may choose a healthy habitation in town, and live in a lightsome house, a high apartment, refreshed by a breeze in summer, and enlightened by the sun in winter. He should take particular care to have fresh air let into his chamber every day. —It should be cooled in summer, and not kept too warm in winter <sup>49.</sup>”

<sup>48</sup> Art of prolonging Life, vol. II. p. 204—212.

<sup>49</sup> Essay on Diseases incident to literary and sedentary Persons, p. 152, 153.

BUT though purity of air is justly deemed of importance to health, it may reasonably be doubted, whether men who are advanced in years, and who have long lived in a crowded city, may not derive more injury than benefit, from retiring, when they quit business, into parts of the country, where they are much exposed to bleak air, and to more cold than they are accustomed to in London,

A GREAT part of mankind have it not in their power to choose their places of residence; but, when they have, an attention to purity of air is certainly rational. In human life, advantages and disadvantages must often be balanced; and those, who wish to enjoy the society, which London affords, cannot have air in the greatest degree of purity. But even in London a selection may be made; for the air in some parts of the capital is much more salubrious than in others. The great squares, broad streets, and open places, are to be preferred to narrow lanes and streets, courts, and allies.

## STATE OF THE MIND.

It appears to be a well established opinion, that the state of the mind has a considerable effect on the state of the body ; and that an habitual cheerfulness of temper is highly conducive to health, and to long life.

“ He, who seriously resolves to preserve his health, must previously learn to conquer his passions, and keep them in absolute subjection to reason. For let a man be ever so temperate in his diet, and regular in his exercise, yet still some unhappy passions, if indulged to excess, will prevail over all his regularity, and prevent the good effects of his temperance ; it is necessary, therefore, that he should be upon his guard against an influence so destructive. Fear, grief, and those passions which partake of them, as envy, hatred, malice, revenge, and despair, are known by experience to weaken the nerves, retard the circular motion of the fluids, hinder perspiration, impair digestion, and often to produce spasms, obstructions, and hypochondriacal disorders. And extreme sudden terror has sometimes brought on immediate death.

Moderate joy, and anger, on the other hand, and those passions and affections of the mind, which partake of their nature, as chearfulness, contentment, hope, virtuous and mutual love, and courage in doing good, invigorate the nerves, accelerate the circulating fluids, promote perspiration, and assist digestion: but violent anger, (which differs from madness only in duration), creates bilious, inflammatory, convulsive, and sometimes apoplectic disorders.—A constant serenity, supported by hope, or chearfulness arising from a good conscience, is the most healthful of all the affections of the mind. Chearfulness of spirit, as the great Lord Verulam observes, is particularly useful when we sit down to our meals, or compose ourselves to sleep; because anxiety, or grief, are known to prevent the benefits which we ought naturally to receive from these refreshments: “ If, therefore,” says he, “ any violent passion should chance to surprize us near those times, it would be prudent to defer eating, or going to bed, until it subsides; and the mind recovers its former tranquility <sup>50</sup>.”

<sup>50</sup> Mackenzie’s Hist. of Health, p. 388—391.

HUFELAND says, " Endeavour, above all things, to subdue your passions. A man, who is constantly subject to the impulse of his passions, is always in an extreme and exalted state, and can never attain to that peaceful frame, so necessary for the support of life. His internal vital consumption is thereby dreadfully increased, and he must soon be destroyed."<sup>51</sup> It is remarked by Dr. Sayer Walker, " that the mind derives information through the medium of bodily senses, is universally known; and that, in return, impressions are made upon different organs, or actions excited in them by different passions of the mind, is equally certain. Fear will produce different actions in the heart and arteries: if slowly produced, it will abate the velocity and strength of the heart's contraction; if it be suddenly produced, it will be followed by a hurried and irregular circulation, and by palpitations of the heart. The respiratory functions will also be affected by the same cause, and quick breathing will follow any sudden fright. Epilepsies have been in-

<sup>51</sup> Art of prolonging Life, vol. II. p. 256.

duced by sudden terror.—The exciting passions produce equally remarkable effects upon the animal frame. Joy will quicken the circulation, and will promote appetite and digestion: when it is moderate, its effects are grateful; but, when excessive, they are sometimes alarming; delirium, mania, and even death, have sometimes been the consequences. Anger excites violent actions in the frame, and produces more sudden mischief than any other of the passions <sup>52</sup>.”

IT has already been mentioned, as a remark respecting misers, that they frequently attain to a considerable age; but it should be observed, that this must be wholly attributed to their temperance: for, in other respects, that disposition of mind, which is connected with avarice, is not favourable either to health, or to longevity.

TISSOT says, “Chearfulness of temper is the source of health, and a virtuous life is the source of cheerfulness. A good conscience, a mind pure and clear of all contagion, are the best preservatives of health <sup>53</sup>.”

<sup>52</sup> Treatise on Nervous Diseases, p. 43, 45.

<sup>53</sup> Essay on Diseases incidental to literary and sedentary Persons, p. 173.

HILL remarks, that “ Ease and chearfulness are the natural offspring of health; and they will continue the blessing to which they owe their birth.” And Hufeland says, “ Peace of mind, chearfulness, and contentment, are the foundation of all happiness, all health, and long-life <sup>54.</sup>”

BEFORE I conclude, I shall add some farther observations concerning food, and other particulars relative to health.

LEMERY remarks, that “ food is easy or hard of digestion, as its principles are more or less united. For example, soft and moist foods, without being viscous, and that contain a sufficient quantity of volatile and exalted parts, are easy of digestion; but, on the contrary, those that are hard and close, and abound in dull, gross, and earthy parts, are not digested without much difficulty.”—

“ Food is more, or less nourishing, according as it abounds more in those parts that are oily, balsamic, and apt to stick to the solid parts; and according as there is more re-

<sup>54</sup> Art of prolonging Life, p. 255.

semblance between the contexture of its parts, and that of our bodies <sup>55.</sup>"

MUFFET, speaking of beef, says, that "whilst it is young, or growing forwards in flesh or fatness, it is of all meats, by nature, most nourishing unto English bodies.—Chuse we, therefore, the youngest, fattest, and best grown ox, having a while first been exercised in wain, or plough, to dispel his foggy moisture; and I dare undertake, that, for sound men, and those that labour, or use exercise, there is not a better meat under the sun for an Englishman <sup>56.</sup>" Of veal he says, "Calves flesh is of a temperate constitution, agreeing with all ages, times, and temperatures <sup>57.</sup>"

It appears to be a prevalent idea, that bread somewhat stale is more wholesome than new bread; but Dr. Mackenzie observes, that "Bread baked to-day, (provided it be not eat hot from the oven) is generally preferable to that baked yesterday, and old flour makes but bad bread <sup>58.</sup>"

<sup>55</sup> Treatise of Foods, by M. L. Lemery, translated by Dr. Hay, p. 7. 3d edit.

<sup>56</sup> Health's Improvement, p. 59.

<sup>57</sup> Ibid. p. 58.

<sup>58</sup> History of Health, p. 98.

DR. Muffet says, “ Neither flesh, fruit, nor fish, are good at all seasons, for all complexions, for all times, for all constitutions and ages of men ; but bread is never out of season, disagreeing with no sickness, age, or complexion ; and, therefore, truly called the companion of life.”—“ I may boldly prefer bread above all nourishment, being duly and rightly used, as agreeing with all times, ages, and constitutions of men, either sick or sound ; which cannot be verified of any one nourishment besides <sup>59</sup>.”

It is observed by Arbuthnot, that “ Rice is the food of, perhaps, two thirds of mankind. It is most kindly and benign to human constitutions, proper for the consumptive, and such as are subject to haemorrhages <sup>60</sup>. ” He also says, that “ Spinage is emollient, but not very nourishing. It is reckoned good in inflammations of the bowels <sup>61</sup>. ” He likewise remarks, that the juices of most sorts of ripe garden fruits, as cherries, are cooling,

<sup>59</sup> Muffet’s Health’s Improvement, p. 235, 236. edit. 4to. 1655.

<sup>60</sup> Essay concerning the Nature of Aliments, p. 60.

<sup>61</sup> Practical Rules of Diet, p. 249.

and

and laxative to the bowels. Their kernels are good for the gravel in the kidneys <sup>62</sup>.” He adds, that “ Grapes, taken in moderate quantities, help the appetite and digestion ; in great quantities, they resolve the bile too much, and produce fluxes ; dried, they are pectoral <sup>63</sup>.”

LORD BACON says, that “ milk, warm from the cow, is found to be a great nourisher, and a good remedy in consumptions <sup>64</sup>.”

DR. Hill remarks, that “ Light diet is most proper for aged persons. Beef and pork should be avoided : for the stomach will rarely be able to digest these, when it is not assisted by good exercise. Lamb, veal, chickens, rabbits, and fish, are excellent ; and out of these, if there were no others, a tolerable management may produce sufficient variety. No aged person should eat more than one considerable meal of solid food in the day. The stomach will manage a dinner when breakfast and supper have been light : otherwise, the load of one meal not being gone off

<sup>62</sup> Practical Rules of Diet, p. 245.

<sup>63</sup> Ibid. p. 247.

<sup>64</sup> Works, vol. I. p. 150.

before another is brought in, neither will be digested. Dinner should not be eaten too early, that the appetite may not be too violent for supper. The older we grow, the more our food should be diminished. This was the practice of Hippocrates; and, by the observance of it, Cornaro lived to his extreme age. With respect to supper, the lighter it is the better; though we do not agree with those, who advise the omitting that meal entirely. Moderation is the rule of health <sup>65.</sup>"

EVERY kind of excess is injurious to health; but it was a maxim of Hippocrates, that excess in drinking was not so injurious as excess in eating; and to this sentiment Celsus gives his assent: " *Siqua intemperantia subest, tutior est in potionē, quam in escâ.*"

A frequent change of posture appears favourable to health. One of Lord Bacon's rules was, " Never to keep the body in the same posture above half an hour at a time <sup>66.</sup>"

It is an advantageous practice, for persons who do not wear their own hair, to dip their

<sup>65</sup> The Old Man's Guide to Health and longer Life,  
p. 12, 13.

<sup>66</sup> Lord Bacon's Works, vol. I. p. 429.

heads in cold water every morning. Attention should also be paid to keeping the teeth clean; and it is beneficial frequently to wash them with cold water.

WITH respect to cloathing, in this cold and variable climate, after people have attained even to the age of thirty, it is better to be too warmly clothed, than too thinly. It may not, indeed, be proper for young persons to accustom themselves to be very warmly clothed; but the case is materially different with respect to persons who are advanced in years.

SIR Benjamin Thompson, now Count Rumford, very strongly recommends wearing flannel next the skin. He says, " It is well known, that woollen cloaths, such as flannels, &c. greatly promote insensible perspiration.—The perspiration of the human body being absorbed by a covering of flannel, is immediately distributed through the whole thickness of that substance; and, by that means, exposed to a very large surface, to be carried off by the atmosphere: and the loss of this watery vapour, which the flannel sustains, on the one side, by evaporation, being immediately

diately restored from the other, in consequence of the strong attraction between the flannel and the vapour, the pores of the skin are disengaged, and they are continually surrounded by a dry, warm, and salubrious atmosphere. I am astonished, that the custom, of wearing flannel next the skin, should not have prevailed more universally. I am confident, that it would prevent a multitude of diseases; and I know of no greater luxury, than the comfortable sensation which arises from wearing it, especially if one is a little accustomed to it. It is a mistaken notion, that it is too warm a clothing for summer. I have worn it in the hottest climates, and in all seasons of the year, and never found the least inconveniency from it. It is the warm bath of a perspiration, confined by a linen shirt wet with sweat, which renders the summer heats of southern climates so insupportable; but flannel promotes perspiration, and favours its evaporation."

MACKENZIE says, "I will venture to affirm, that persons, whose legs and feet are for the most part cold, cannot enjoy a good state of health. And I will say farther, that woollen

under stockings, worn by people of tender constitutions, to keep up, by their warmth, an equable circulation in the extreme parts, would prevent many a fit of pain, sickness, and low spirits, which they must feel without such a precaution <sup>67.</sup>”

DR. RUSH says, in his *Medical Observations and Inquiries*, “ There is a great sensibility to cold in old people. I met with an old woman, of eighty-four, who slept constantly under three blankets and a coverlet, during the hottest summer months. The servant of Prince de Beaufremont, who came from mount Jura to Paris, at the age of 121, to pay his respects to the first national assembly of France, shivered with cold in the middle of the dog days, when he was not near a good fire. The national assembly directed him to sit with his hat on, in order to defend his head from the cold.”

FREDERICK HOFFMAN, a celebrated German physician, after laying down seven rules of health, adds, “ Avoid physic and physicians, if you are desirous of being in health.”

<sup>67</sup> *History of Health*, p. 148.

Frequent recourse to medicine is, indeed, no rational method of procuring, or preserving health; but, when a physician is applied to, his medicines should be taken, and his directions in other respects complied with. It is observed by Hippocrates, that " it is not sufficient that the physician do his office, unless the patient, and his attendants, do their duty, and that externals are well ordered." And one of his commentators remarks, that " all the skill and diligence of the physician is often to no purpose, where neither the patient, nor his attendants, do follow his advice, and do as he bids them."

LESSIUS observes, that " The man that is desirous of preserving his senses, and rational faculties, free and clear, and who would be able to act with a sprightly vigour and lively apprehension, must forbear the spurring of nature on beyond her craving; and must, if need be, in order to expel the contracted humours, make a proportionate abatement in his diet; that so the spirits may have a free, uninterrupted passage, through the several parts of the body; and that the mind also may be

constantly prepared, and apt for every motion and service in the body."

CHEYNE says, " If men would but observe the golden mean in all their passions, appetites, and desires ; if, in all their thoughts, words, and actions, they would but mind, I will not say the end of their being and existence here, but the end to which their thoughts, words, and actions, naturally tended in their last resort ; and, lastly, if in the gratification of their appetites, passions, and desires, they followed the uncorrupted dictates of nature, and neither spurred her on beyond her craving, nor too violently restrained her in her innocent bias ; they would enjoy a greater measure of health than they do, have their sensations more delicate, and their pleasures more exquisite <sup>68</sup>."

<sup>68</sup> *Essay of Health and long Life*, p. 231.

ANECDOTES

OF

LONGEVITY.

PROLOGUE

MAIN IDEA

# A N E C D O T E S

OR

# L O N G E V I T Y.

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THE desire of prolonging life, of extending human existence even in the present world, and the idea of its practicability, appear to have operated in various countries, and at various periods. It is said of the Greeks, that they were of opinion, “ that a rational enjoyment of nature, and the continual exercise of their powers, were the surest means of strengthening the vital principle, and of prolonging life.” But whatever may be thought of the proper means of preserving, and of extending human life, of which I have already treated, it is certain, that there have been many individuals, whose lives have been of a much longer duration, than the generality of the human species.

DR.

DR. RUSH, an eminent American physician, has mentioned some circumstances, which he conceives to be favourable to longevity. Among these, he particularly enumerates the following. 1. Descent from long-lived ancestors. He says, that he met with no instance of a person eighty years old, one, at least, of whose parents had not been long-lived. 2. Temperance in eating and drinking. "To this remark, he says, I found several exceptions. I met with one man, of eighty-four years of age, who had been intemperate in drinking; and four or five persons, who had been intemperate in drinking ardent spirits. They had all been day-labourers, or had deferred drinking until they began to feel the languor of old age. I did not meet with a single person, who had not, for the last forty or fifty years of their lives, used tea, coffee, and bread and butter, twice a day, as part of their diet." 3. The moderate use of the understanding. 4. Equanimity of temper. 5. Matrimony. Dr. Rush says, he had met with only one person upwards of eighty, who had never been married.

SOME climates, and some countries, have been supposed to be more favourable to longevity than others. Dr. Hufeland says, "Sweden, Norway, Denmark, and England, have, in modern times, without doubt, produced the oldest men. Instances of some, who attained to the age of 130, 140, and 150, have occurred in these countries. However favourable a northern climate may be to longevity, too great a degree of cold is, on the other hand, prejudicial to it. In Iceland, and the northern parts of Asia, such as Siberia, men attain at most to the age of only sixty or seventy. Besides England and Scotland, Ireland is also celebrated for the longevity of its inhabitants<sup>69</sup>." The same writer says, "That healthy and beautiful country, Greece, is still as celebrated as it was formerly, in regard to longevity. Tournefort found, at Athens, an old consul, who was 118 years of age. The island Naxos is particularly celebrated on this account."

IT appears to me, that Dr. Tissot, in his *Essay on Diseases incident to literary and sedentary persons*, has too much magnified the

<sup>69</sup> *Art of prolonging Life*, vol. I. p. 153, 154.

incon-

inconveniences attendant on a literary life. He, however, admits, that “almost all the learned men, who are looked upon as its masters by the human species, all lived to a great age; as Homer, Democritus, Parmenides, Hippocrates, Plato, Plutarch, Lord Bacon, Galilæo, Harvey, Wallis, Boyle, Locke, Leibnitz, Newton, Bóerhaave <sup>70</sup>.”

HIPPOCRATES is stated, by some writers, to have lived to be 104; according to others, he did not die till his 109th year. Sophocles, at ninety years of age, produced a theatrical composition of uncommon merit, [B] and lived to be nearly an hundred. Xenophon lived to be above ninety; and Plato died in

<sup>70</sup> Essay, p. 54.

[B] Cicero says, “Sophocles ad summam senectutem tragædias fecit: qui propter studium, cùm rem familiarem negligere videretur, à filiis in judicium vocatus est: ut, quemadmodum nostro more malè rem gerentibus patribus, bonis interdici solet; sic illum, quasi desipientem, à re familiari removerent judices. Tum senex dicitur eam fabulam, quam in manibus habebat, et proximè scripserat, Oedipum Coloneum recitasse judicibus, quæsisséque, num illud carmen desipientes videretur. Quo recitato, sententiis judicium est liberatus.” Cato Major, vel de Senectute, cap. 7.

his 81st year. Pythagoras is stated, by Diogenes Laertius, to have died in his 90th year; but, according to Jamblichus, he lived some years longer. And Gorgias, the preceptor of Isocrates, lived to be an hundred and seven years of age; and yet never gave over his application to his studies [c].

“ A very valuable collection, in regard to the duration of life, in the time of the emperor Vespasian, has been preserved to us by Pliny, from the records of the Census, a source perfectly sure, and worthy of credit. It there appears, that in the year when that numbering of the people took place, the seventy-sixth of our æra, there were living in that part of Italy, which lies between the Apennines and the Po only, 124 men who had attained to the age of 100 years and upwards, viz. fifty-four of 100; fifty-seven of 110; two of 125; four of 130; four of from 135 to 137; and three of 140. Besides these,

[c] “ Leontinus Gorgias centum et septem complevit annos: neque unquam in suo studio, atque opera cessavit. Qui, cùm ex eo quæreretur, cur tamdiu vellet esse in vita: Nihil habeo, inquit, quòd accusem senectutem.” De Senectute, cap. 5.

there were in Parma five men, three of whom were 120, and two 130; in Placentia, one of 130; at Faventia, a woman of 132; and in Vellejacum, a small town near Placentia, there lived ten persons, six of whom had attained to the age of 110 years, and four to that of 120 <sup>21</sup>."

MAFFEUS, who wrote a History of the Indies, mentions a native of Bengal, named NUMAS DE CUGNA, who died, in 1566, at the age of 370. He was a man of great simplicity, and extremely illiterate; but of so extensive a memory, that he was a kind of living chronicle, relating distinctly and exactly what had happened within his knowledge, in the compass of his life, together with the different circumstances attending it. He had four new sets of teeth; and the colour of his hair and beard had been frequently changed from black to grey, and from grey to black. In the course of his life, he appears to have had many wives. The first century of his life passed in idolatry, from which he was converted to Mahometanism, which he continued

<sup>21</sup> Art of prolonging Life, vol. I. p. 129, 130.

to profess to his death. This account is confirmed by another Portuguese author, Ferdinand Lopez Castegueda, who was historiographer royal <sup>72</sup>. Another writer, referring to the same Indian historian, says, " Father Masseus, who wrote a celebrated history of the Indies, which has always been esteemed a perfect model, in point of veracity, as well as the elegance of its composition, gives us the following account, after having related the death of the sultan of Cambaya, and the conquest of his kingdom by the Portuguese. " They presented, says he, at this time to the general, a man born among the antient Gangards, who are now called Bengalars, who was 335 years of age. There were various circumstances, which took from this account all suspicion of falsehood. In the first place, his age was confirmed by a kind of universal tradition ; all the people averring, that the oldest men in their infancy spoke of this man's age with astonishment ; and this old man had then living, in his own house, a son of ninety years old. In the next place, his ignorance was

<sup>72</sup> Gentleman's Magazine, vol. LXIX. part I. p. 117.

so great, and he was so absolutely void of learning, that this removed all ground of doubt; for, by the strength of his memory, he was a kind of living chronicle, relating distinctly, and exactly, whatever had happened within the compass of his life, together with all the circumstances relating to it. He had often lost and renewed his teeth; his hair, both on his head and beard, grew insensibly grey, and then as insensibly grew black again. The first age of his life he passed in idolatry; but, for the two last centuries of his life, had been a Mohammedan. The sultan had allowed him a pension for his subsistence, the continuance of which he begged from the general. The same motive remaining, which had first induced the king of Cambaya to grant him a subsistence; that is to say, his great age, and the extraordinary circumstances that had attended his life; these prevailed on the general to grant his request.” “Thus far Maffeus<sup>73</sup>.” The name of this extraordinary old man, as given by the Portuguese historian, Ferdi-

<sup>73</sup> Dr. Campbell's *Hermippus Redivivus*, p. 117, 118.  
third edition.

nand Lopez de Castegnedà, was NUNIO DE CUGNA <sup>74</sup>.

LORD BACON, in his “ *Historia Vitæ et Mortis*,” mentions JOHANNES DE TEMPO-RIBUS, who followed the wars under Charlemagne, and who is said to have lived to the age of three hundred years.

BUCHANAN, in his History of Scotland, mentions a fisherman, who lived in his own time, who married at 100 years of age; at 140, he went out in his little fishing boat in the roughest weather; and, at last, he did not die of any painful distemper, but merely in consequence of being worn out by age.

OF some individuals, who have attained to a great age, I shall give a more minute and particular account.

### LEWIS CORNARO.

He was a noble Venetian, who was born in the fifteenth century, and who wrote a book on the advantages of temperance, which was translated into Latin by Lessius. Thuanus

<sup>74</sup> Campbell, *ut supra*, p. 119.

gives the following account of him : “ Lewis Cornaro was an extraordinary and admirable instance of long life : for he lived an hundred years, without any decay in his health, or understanding. By his temperance, and the regimen he observed, he recovered his constitution from some infirmities, which liberties taken in his youth had brought upon him ; and also, by the influence of thought and care, he conquered his natural propensity to choler ; so that, when he came to be old, he enjoyed an extraordinary degree of health, and was as remarkable for the equality and sedateness of his temper, as he had been formerly for his passion. He wrote a book on this subject in his old age, in which he mentions the disorders of his youth, and promises himself many years to come. Neither was he deceived in his expectation : for he held out to above an hundred, and then died a very easy death.”

LESSIUS says of Cornaro, that “ he was a man possessed of many excellent qualifications, liberally endowed with the gifts of fortune, and universally esteemed and respected.”

In his piece on the advantages of a temperate life, Cornaro says, “ I am now in my eighty-

eighty-third year ; and yet the pleasures and recreations which I take are such, that men generally esteem me happy. I am continually in health, and so active, brisk, and nimble, that I can get on horseback, with all the ease imaginable, off any rising ground. I am able also, and often do ascend steep and high hills, on foot, without weariness. Besides, I am ever cheerful and merry, and well pleased, uninterrupted by any anxious apprehensions, or violent perturbations of mind ; in the place of which joy, and peace, and love, have taken up their residence in my soul. I am so far from being weary of my life, that no man in the world can enjoy the pleasures of it in fuller perfection, or with more sensible delight. Sometimes, as occasion serves, I converse with men of literature, ingenuity, good morals, and sound religion. At other times, when I choose rather to be alone, I apply myself to the reading of some of the choicest books of divinity, philosophy, and morality, which I can get. When I lay these aside, I fall immediately to writing, ever studying, as much as in me lies, to promote the good and happiness of my fellow creatures. All this I  
do

do at my leisure, at stated times, and without the least inconvenience offered to myself, or to my other concerns.

" I dwell in a house, which, besides its being situated in the pleasantest part of Padua, may be reckoned the most beautiful and commodious edifice in this learned city. Few in this age can equal it; and its apartments are so artificially contrived by me, according to the nicest rules of architecture, that I can in either season screen myself, and live secure from the extremes of either heat or cold. Now and then I take a turn or two in my gardens, along my canals and fish-ponds, where I agreeably amuse myself with fishing, an hour or two together, under some pleasant shady bower. Some months in the year, I spend very delightfully on the Euganian hills, where I have another very elegant seat or mansion-house, whose adjacent gardens and fountains are beautifully neat, and diversified with many curiosities, both of nature and art. When I am here, I often divert myself in going out with beagles, and in killing game, of which there is great variety in this country. Sometimes I repair to, and enjoy my villa, situated

situated in a valley beneath, which indeed is extremely pleasant, the many paths there all meeting and terminating at a large area, in the midst whereof is built a pretty neat church, well adapted to the size of the place."—

"Once a year, I make a visit to some or other of the neighbouring cities, where I enjoy the sight and communication of my friends and acquaintance, as also of excellent artificers in architecture, painting, sculpture, and music, of which in this age there is great plenty. I carefully examine their works, and compare them with those of antiquity, and am continually learning something that is new, and worthy my notice.—The pleasure which I take, in surveying the works of nature, is not lessened by the least decay of my senses. I see, and enjoy them all, in as full perfection as ever I did in my youth."

### THOMAS PARR.

THOMAS PARR was the son of John Parr, of Winnington, in the parish of Alberbury, in Shropshire, and was born in 1483, in the reign of king Edward the Fourth. It was observed of him, that he had lived in the reigns

reigns of ten kings and queens. It is said, that he married his first wife at eighty years of age ; and, in the space of thirty-two years, had but two children by her. At an hundred and twenty, he married his second wife, Catharine Milton, who became pregnant by him ; and he was, after that æra of his life, employed in threshing, and other husbandry work. When he was more than 151, he was brought up to London by Thomas, earl of Arundel, and carried to court, and introduced to the king. He died in 1635, at the age of 152 years and nine months, and was buried in Westminster abbey. He was opened after his death, when his body was found yet very fleshy. He had a large breast, lungs not fungous, but sticking to his ribs, and distended with much blood. His heart was great, thick, fibrous, and fat. “ His viscera very sound and strong, especially the stomach ; and it was observed of him, that he used to eat often by night and day, though contented with old cheese, milk, coarse bread, small beer, and whey ; and, which is more remarkable, that he did eat at midnight, a little before he died. His kidneys were covered with fat, and pretty found.”

found."—" His brain was entire and firm ; and though he had not the use of his eyes, nor much of his memory, several years before he died, yet he had his hearing and apprehension very well, and was able, even to the 130th year of his age, to do any husbandman's work, even threshing of corn. In short, all his inward parts appeared so healthy, that if he had not changed his diet and air, he might, perhaps, have lived a good while longer. But coming out of a clear, thin, and free air, into the thick air of London ; and after a constant, plain, and homely country diet, being taken into a splendid family, where he fed high, and drank plentifully of the best wines ; the natural functions of the parts of his body were thereupon overcharged, his lungs obstructed, and the habit of the whole body quite disordered." Mr. Granger observes, that " there is a portrait, said to be of Thomas Parr, at Belvoir castle, and another in Ashmole's museum. The most valuable is in the collection of the dutches of Portland <sup>75</sup>."

<sup>75</sup> Granger's Biographical Hist. of England, vol. II. p. 401, 402. second edit. Lowthorp's Abridgment of the Philosophical Transactions, vol. III. p. 306, 307. fourth edit.

## HENRY JENKINS.

HENRY JENKINS lived to the extraordinary age of 169. He remembered the battle of Flouden-field, which was fought in 1513, when he was about twelve years of age. He told Mrs. Anne Savile, who had some conversation with him, that, at that time, “ he was sent to Northallerton with a horse-load of arrows, but they sent a bigger boy from thence to the army with them.” He said, that he remembered Henry VIII. and mentioned several circumstances, which shewed the accuracy of his memory, though he could neither write nor read. “ There were also four or five in the same parish, who were reputed all of them to be 100 years old, or within two or three years of it ; and they all said, that he was an elderly man ever since they knew him.” He likewise told Mrs. Savile, that at one time he was butler to lord Conyers, and remembered the abbot of Fountain’s abbey, before the dissolution of the monasteries. In the last century of his life he was a fisherman, and used to wade in the streams. His diet was coarse and sour ; but towards the latter

latter end of his days he went about begging. Mrs. Savile says, “ He had sworn in chancery, and other courts, to above 140 years memory, and was often at the assizes at York, whither he generally went on foot. And I have heard some of the country gentlemen affirm, that he frequently swam in the rivers, after he was past the age of 100 years.” And it is stated by Mr. Hill, that “ in the king’s remembrancer’s office, in the exchequer, is a record of a deposition in a cause, by English bill, between Ant. Clark and Smirkson, taken April, 1665, at Kettering, in Yorkshire, where Henry Jenkins, of Ellerton upon Swale, labourer, aged 157 years, was produced, and deposed as a witness. Divers very antient witnesses swore him to be a very old man, when they first knew him <sup>76</sup>.” Jenkins died in December, 1670, and lies buried at Bolton, in Yorkshire, where, in 1743, a monument was erected to his memory <sup>77</sup>.

<sup>76</sup> Lowthorp’s Philosophical Transactions, vol. III. p. 308.

<sup>77</sup> Granger’s Biographical Hist. of England, vol. IV. p. 212.

## ST. EVREMOND.

CHARLES DE ST. EVREMOND was distinguished both for his literary talents, and his longevity. He was born at St. Denis le Guast, in Lower Normandy, on the first of April, 1613. He was the third son of Charles de St. Denis, castellan or baron of St. Denis le Guast. He took the name of St. Evremond from a manor, which was part of the estate of his father, and of which he was sometimes styled lord. He received a liberal education, and was intended by his father for the profession of the law. But he soon quitted that study, and entered the army, being made an ensign before he was quite sixteen years of age. He distinguished himself, however, by his application to literature, as well as by other accomplishments. He particularly excelled in fencing ; so that “ St. Evremond’s pass” was famous among those who were skilled in that art. Having served two or three campaigns, he obtained a lieutenant’s commission ; and, after the siege of Landrecy, in 1637, he had the command of a company of foot. He was eminent in the army not

only for his courage, but his politeness and his wit; and his accomplishments procured him the esteem and friendship of the marshals de Etrees and Grammont, of viscount Turenne, and of other military officers of rank and eminence. In 1642, he made the campaign of Fribourg; and the following year he received so dangerous a wound at the battle of Norlingen, that, for six weeks, he was supposed to be past recovery; and, in consequence of it, to the end of his life, his left leg was somewhat weaker than the other. A few years after, some jests that he had thrown out, relative to cardinal Mazarine, occasioned him to be imprisoned two or three months in the Bastile. However, when the cardinal afterwards set out from Paris, with a great retinue, in order to negotiate a treaty with the first minister of the king of Spain, St. Evremond was one of those who accompanied him. But a letter which he wrote, relative to the conduct of the cardinal respecting the Pyrenean treaty, at length occasioned his banishment from France <sup>78</sup>. He went to

<sup>78</sup> Biographia Britannica, vol. V. p. 635, 636, 637. second edit.

Holland, where he made a short stay, but passed the greatest part of the remainder of his life in England. King Charles II. conferred on him a pension of 300*l.* a year. He was on very friendly terms with the celebrated Ninon de l'Enclos, who was highly celebrated for her wit, and her personal accomplishments. She died in 1706, in the 91st year of her age. In one of his letters to her, St. Evremond says, “At eighty-eight years of age, I eat oysters every morning. I dine heartily, and sup tolerably. Heroes are celebrated for less merit than mine <sup>79</sup>?.” He died in 1703, aged ninety years, five months, and twenty days. Des Maizeaux says, “He preserved, to the very last, a lively imagination, a solid judgment, and a happy memory.” He was buried in Westminster abbey, where a monument was erected to his memory.

THE countess of Desmond, according to the computation of lord Bacon, who was personally acquainted with her, was upwards of one hundred and forty years of age. Her age

<sup>79</sup> Works of St. Evremond, vol. III. p. 55. second edit.

was unknown to herself, but that she was full as old as lord Bacon stated her to be, was extremely well supported by the authority of others, and by deeds, settlements, and indisputable testimonies.

IT is stated by Dr. Thomas Molyneux, that " Mrs. Eckleston, who lived in Philipstown, in the King's county, in Ireland, was born in the year 1548, and died in 1691; so that she was 143 years old <sup>so</sup>."

DR. Martin Lister says, " William Garthorp and William Baxter, of Carlton, inform me, that they two being upon the jury at York, in 1664, they saw and spake with, in the assize-hall, two men, father and son, summoned as witnesses, in some cause or other, out of Dent, a small village in Craven, eight miles beyond Settle. The father told them, that he and his son made twelve score between them; and that his son was above 100, and that he wanted not half a year of 140. He told them farther, that he could, and did make fish-hooks, as small as would take a trout with a single hair. They observed, that

<sup>so</sup> Lowthorp, ut supra, p. 309.

the son looked much older, and had the whiter hair <sup>81</sup>.”

It is also said by the same writer, “ Robert Montgomery now (in the year 1670) living at Skipton in Craven, but born in Scotland, tells me, that he is 126 years of age. The oldest in Skipton say, that they never knew him other than an old man. He is exceedingly decayed of late; but yet he goes about a begging <sup>82</sup>.”

“ VINCENT COQUELIN, a clergyman, died at Paris, in 1664, at 112. LAURENCE HUTLAND lived in the Orkneys to 170. JAMES SANDS, an Englishman, towards the latter end of the last century, died at 140, and his wife at 120. In Sweden, it is a common thing to meet with people of above an hundred; and Rudbekius affirms, from bills of mortality, signed by his brother, who was a bishop, that, in the small extent of twelve parishes, there died, in the space of thirty-seven years, 232 men, between 100 and 140 years of age; which is the more credible,

<sup>81</sup> Lowthorp's Abridgment of the Philosoph. Transf. vol. III. p. 309.

<sup>82</sup> Ibid. p. 308.

since in the diet assembled by the late queen of Sweden, in 1713, the boldest and best speaker among the deputies, from the order of peasants, was considerably above an hundred<sup>83</sup>.”

SIR CHRISTOPHER WREN, who appears to have erected a greater number of magnificent buildings, than were ever produced by any other man, lived to be upwards of ninety years of age. He was a man of short stature; of a very cheerful and philosophic temper; and preserved his mental abilities to the last. He was one of the first, most active, and useful members of the royal society; and Mr. Hook said of him, that, “since the time of Archimedes, there scarcely ever met, in one man, such a mechanic hand, and so philosophical a mind.” He died in 1723, and was interred in St. Paul’s cathedral, which was erected by him. Part of an inscription near the vault, which contains his body, is, *Lector, si monumentum requiris, circumspice.*

FRANCIS SECARDI HONGO, usually distinguished by the name of HUPPAZOLI, was consul for the state of Venice, in the island of

<sup>83</sup> Campbell’s *Hermippus Redivivus*, p. 18.

Scio, where he died in the beginning of 1702, when he was very near 115. He was a native of Casal, in the Montferrat. He married in Scio, when he was young; and being much addicted to the fair sex, he had in all five wives, and some concubines, by whom he had many children. He is said never to have been sick. His sight, hearing, memory, and activity, were amazing. He walked every day about eight miles. His hair, which was long and graceful, became white when he was fourscore, but turned black at an hundred, as did his eye-brows and beard at 112. In his dealings with others, he was a man of strict honour, and several travellers, who conversed with him, have spoken highly of his good sense and politeness <sup>84</sup>.

THE bishop of Bergen, in his Natural History of Norway, (part II. ch. 9. sect. 8.) relates, from credible vouchers, that in the year 1733, four married couple danced in the presence of Christian VI. king of Denmark, whose ages, joined together, amounted to more than eight hundred years, none of the four couple being under an hundred.

<sup>84</sup> Campbell, *ut supra*, p. 46, 47.

IN 1757, died in Cornwall, J. Effingham, in the 144th year of his age. He was born of poor parents, in the reign of king James I. and had, from his infancy, been brought up to labour. He had long served as a soldier, and a corporal, and was present at the battle of Blenheim. He returned at length to the place of his nativity, and worked as a day-labourer till his death. 'Till his 100th year, he had hardly known what sickness was; and, eight days before his death, he walked three miles <sup>85</sup>.

BEFORE I proceed farther, I shall here insert a remarkable instance of longevity, which, in point of chronology, ought to have been introduced earlier. On the 20th of February, 1648, was buried at Minchual, in the palatinate of Chester, " THOMAS DARAM, of Leighton, near that place, aged one hundred and fifty-four years, as it appears by his grave-stone, cut in words at length, not figures; and, to prevent disputes, as the event is so rare, it is recorded, and to be seen now in the church-register, signed by the Rev. Mr. Thomas Holford, vicar, and by Thomas

<sup>85</sup> Art of prolonging Life, vol. I. p. 145.

Kennerly and John Warburton, church-wardens, who were living at the time of this very old man's decease <sup>86</sup>."

IN 1758, died at Ludlow, in Shropshire, aged 112, JOHN DAVIS, who retained his sight and senses to the last. He was a light-horseman at the battle in the duke of Monmouth's rebellion, and brought away five of the horses of those who were concerned in it <sup>87</sup>. The same year, died Patrick O'Brian, aged 114, a journeyman carpenter, a business which he had followed at Meath, in Ireland, till within two years of his death <sup>88</sup>.

BARON BARAVICINO DE CAPELLIS, died in 1770, at Meran, in Tyrol, at the age of 104. He had been married to four wives. The first he married in his 14th year, and the last in his 84th. By his fourth wife he had seven children; and, when he died, she was big with the eighth. The vigour of his body, and of his mind, did not forsake him till the last year of his life <sup>89</sup>.

<sup>86</sup> Gent. Mag. vol. LVII. p. 301.

<sup>87</sup> Ibid. vol. XXVIII. p. 612.

<sup>88</sup> Ibid. p. 396.

<sup>89</sup> Art of prolonging Life, vol. I. p. 149.

DRAAKENBERG, a native of Denmark, who was born in 1626, served as a seaman, in the royal navy, till the 91st year of his age, and spent fifteen years of his life as a slave in Turkey. When he was 111, and began to think of enjoying tranquility, he resolved to marry, and united himself to a woman of threescore. He outlived her a long time; and, in his 130th year, fell in love with a young girl; but she declined his proposal. He then tried his fortune with some others, but with no better success. He, therefore, resolved to continue single, and in that condition lived sixteen years. He died in the year 1772, in the 146th year of his age. He was a man of a warm temper, and exhibited frequent proofs of his strength during the last years of his life <sup>90</sup>.

IN 1782, died at Amozquet, in the province of Guipuzcoa, Anthony Loydi, an husbandman, aged 113. He was born on the 21st of March, 1669; and is said never to have had any sickness, but the oppression of his lungs, with which he was seized a few days before his death. Having always had an

<sup>90</sup> Art of prolonging Life, vol. I. p. 144, 145.

aversion to physic, he refused to take what was ordered him during his illness. He retained the use of his senses, and had all his teeth and his hair, to the day of his death. During his whole life, he is said to have eaten nothing but bread made of Turkey wheat; and he always abstained from wine and tobacco. At the age of 112, he still worked in the fields; and could get up into trees of a middling size without the help of a ladder. His presence of mind, and soundness of judgment, never forsook him to his latest breath <sup>91</sup>.

ON the 2d of September, 1783, died at St. Jean Pied de Port, in Navarre, aged 118, Jas. Le Mesurier, who was born in that town, and never twenty miles distant from it in his life. His common food, for some years, was vegetables <sup>92</sup>.

IN the same year died, in the hospital, founded by the Hon. Catharine Leveson, at Temple-Balshall, Warwickshire, the widow Boston, aged 109. She lived in that hospital fifty-four years; and, a few months before she died, walked the distance of two miles to

<sup>91</sup> Gent. Mag. vol. LIII. p. 451, 452.

<sup>92</sup> Ibid.

Knowl, to see her grand-children. She retained all her faculties to the last<sup>93</sup>. And, two days after, died, in the same hospital, the widow Page, aged 93. The same year died, at Kettle, in Fifeshire, Scotland, Margaret Melvill, wife of Robert Forbes, brewer, aged 117. She was married at the age of thirty-five, and had one son, and five daughters: the eldest, at the time of her death, was 77. She had seventeen grand-children, and thirty-seven great grand-children. She renewed her teeth about the hundredth year of her age; and is said never to have had a head-ach, or any considerable pain, during the whole course of her life. She walked, and could both see and hear, till the day before her death<sup>94</sup>.

ON the 13th of October, 1784, at Tenbury, in the county of Worcester, died Mrs. Mary Jeffries, widow, in her 106th year. She was born in London in 1678, and distinctly remembered eight sovereigns. She was daughter to Mr. Grant, who was oculist to queen Anne. She followed the practice of midwifery at Tenbury upwards of sixty years;

<sup>93</sup> Gent. Mag. vol. LIII. p. 271.

<sup>94</sup> Id. ibid.

and, a few years before her death, walked to Burford, in Shropshire, and delivered a woman. She retained her faculties to the last ; and, not many days before her death, was remarkably cheerful, amusing her friends with anecdotes about the revolution, which she well remembered. She enjoyed a good state of health ; but stated, that about fifty years before the close of her life she was troubled with the cholic, when she was advised to smoke tobacco, which she continued to do as long as she lived <sup>95</sup>.

THE same year also died, at his house near Edenderry, King's county, Ireland, Dr. Richard Prescott, aged 111 years. He was, till the day of his death, able to walk many miles at a time ; and he preferred walking to riding. He was temperate in his mode of living ; and, during the course of so long a life, he is said to have enjoyed uninterrupted health <sup>96</sup>. And in that year likewise died, at Alnwick, in Northumberland, Hugh Rowland Hughes, gentleman, aged 114 years, 11 months, and 27 days. He married, in 1700,

<sup>95</sup> Gent. Mag. vol. LIV. p. 956.

<sup>96</sup> Id. ibid.

Mary Williams, by whom he had nine children. In 1721, he married Margaret Roberts, by whom he had five children. In 1731, he married Mrs. Mary Prys, of Dulas, in Anglesey, by whom he had two children; and, in 1748, he married Margaret Evan, by whom he had seven children; and who, at the time of his death, were all grown to be men and women <sup>97</sup>.

IN 1761, died at Koningsberg, in Prussia, captain BROMFISH, aged 112; ninety-three years of which he had been in the Prussian service <sup>98</sup>.

SEVERAL deaths occurred, in the year 1785, of persons who had attained to a considerable degree of longevity. In that year died, at Helleischau, in Moravia, THOMAS KASPRUCK, weaver, in his 118th year. It is said, that he never had any illness in the course of that long life; and, till the day of his death, he retained the use of his senses. He continued to work at his trade till his 114th year <sup>99</sup>. On the 16th of February, in that year, was

<sup>97</sup> Gent. Mag. vol. LIV. p. 236.

<sup>98</sup> Ibid. vol. XXXI. p. 44.

<sup>99</sup> Ibid. vol. LV. p. 489.

buried at Midsomer Norton, Hannah Heal, aged ninety-nine years and eleven months. She was carried to church by four of her great-grand-children, below which there were two generations. It was supposed, that her children, grand-children, great grand-children, and other descendants, amounted to nearly five hundred <sup>100</sup>.

ON the 24th of April, that year, died at Studley Green, in Wiltshire, Ann Sims, in her 113th year. 'Till within a few months of her death, she was able to walk to and from the seat of the marquis of Lansdown, near three miles from Studley. It is said, that she had been, and continued, till upwards of 100 years of age, the most noted poacher in that part of the country; and she frequently boasted of selling to gentlemen the fish taken out of their own ponds. She had purchased her shroud and coffin, which she kept in her apartment more than twenty years <sup>101</sup>.

IN the month of May, in that year, died at Magheratempany, near Ballynahinch, in

<sup>100</sup> Ibid. p. 158.

<sup>101</sup> Ibid. p. 324.

the county of Down, in Ireland, Mary M'Donnell, aged 118. She was born in the isle of Sky, which place she left in the year 1688, and ever after resided in Down. The year before her death she walked to Moira, fourteen miles, in one day, to see her landlord; and, about two years before, she is said to have reaped her ridge of corn as well as the youngest people in the country. When she was at Moira, she had all her senses perfect, except a little weakness in her eyes, and appeared to be healthy, strong, and active <sup>102</sup>.

IN the same year died, at Holmes Chapel, in Cheshire, a man named FROOME, aged 125 years and eight months. He had been gardener to the late Hon. John Smith Barry, who, in consideration of his great age, and long services, left him an annuity of fifty pounds, which he enjoyed, with unusual health, till about two years before his death. At the time of his death, he had a son living, above ninety, who worked at a manufactory in Lancashire; and who, it was thought, from his appearance, might probably live to as great an age as his father <sup>103</sup>.

<sup>102</sup> Ibid. p. 489.

<sup>103</sup> Ibid. p.

AMONG those men who have lived to a considerable age, and who have also been distinguished by activity of benevolence, Mr. JOHN KYRLL, celebrated by Pope, under the title of the MAN OF Ross, deserves to be particularly noticed. He was a bachelor, and his estate was computed at only five hundred pounds a year. He kept a public table on the Thursday of every week, and had always twelve persons to dine with him on that day. What remained of his dinner was given away in the afternoon to the poor. He distributed medicines to the poor gratis; and, when the advice of a physician was necessary, he sent one at his own expence. He redeemed poor debtors from prison, and gave them small sums to begin trade with again. In almost all disputes he acted as a mediator, and prevented the parties from going to law. He bought all sorts of coarse cloth, which he caused to be made for the use of the poor. He was skilled in architecture; and once, on a visit to see some building near Benson, in Oxfordshire, he was taken up for a highwayman, and carried before a justice of peace, to whom he said he was "the Man of Ross."

This,

This, however, did not induce the justice to set him at liberty. But three persons of consequence, in his neighbourhood, went in their coaches and six to bail him. He raised the spire of Ross upwards of one hundred feet. A causeway was also made by him, on the Monmouth road, for the use of foot-passengers. He inclosed within a stone-wall, ornamented with two elegant entrances, a space of ground of near half an acre, in the centre of which he sunk a basin as a reservoir for water, for the use of the inhabitants of Ross. Over one of the door-cases of the entrance there are still remaining his coat of arms, cut out in stone. He died in 1724, aged ninety <sup>104</sup>.

ON the 10th of June, 1786, died at Paris, of an apoplexy, in his 114th year, JOSEPH BULLER, a native of Savoy. He served several years under prince Eugene, and had worked nearly sixty years on the quays at Paris. It is said, that the only illness, which he ever experienced, was a distemper in his eyes, occasioned by a fall from a pile of wood, when about fifty years of age. He had lived

<sup>104</sup> Ibid. vol. LVI. p. 1026.

fifty-seven years with one wife, and renewed his marriage at St. Etienne du Mont. He followed his business to the age of 105, and would not then have quitted it, had not the charitable contributions raised for him enabled him to subsist without it. A print of him was published some years before his death, at the bottom of which it was said, that his father died at the age of 123 years, and ten months <sup>105</sup>.

THE same year died, in the parish of St. Joannes de Godini, in the diocese of Oporto, VERESIMO NOGUEIRA, aged 117. He served as a soldier from the age of seventeen till he was thirty-seven, and was at the battle of Almanza. After he had obtained his discharge, he married, and had several children. He maintained his family partly by his industry, and partly by some small fortune which he possessed. He always enjoyed a good state of health; and it was supposed, that he might have lived some years longer, had it not been for a fall, in which one of his legs was broken in three places, which occasioned his death. He had all his teeth, and all his hair, a small

<sup>105</sup> Gent. Mag. vol. LVI. p. 619.

part only of which was grown grey ; and he enjoyed all his faculties to the last <sup>106</sup>.

IN 1787 died, at a village near Piritz, in Pomerania, JOHN PENG, aged 103. He was borne to his grave on sheaves of corn, according to his own desire ; and a spade, plough-share, and hedging-bill, were placed on his coffin. He had cultivated upwards of two thousand acres of land, and had had twenty-five children ; and it is said, that all of them who lived, he had taught to be as industrious as himself <sup>107</sup>.

THE same year died, near Stornoway, in the Lewis, one of the Western islands, LEWIS MCLEOD, aged 116. He was born in the year 1671 ; and fought at Killiecrankie, Sheriffmuir, and Culloden, under the banners of the Stuarts. But, in 1755, he sent six of his sons to fight for king George II. in the regiment then raised by colonel Montgomery, now earl of Eglintoun. At the time of his death, only one of his sons was left alive, and who was then said to be a Chelsea pensioner <sup>108</sup>.

<sup>106</sup> Gent. Mag. vol. LVI. p. 907.

<sup>107</sup> Ibid. vol. LVII. p. 365.

<sup>108</sup> Ibid. p. 1024.

IN 1788, died at Selkirk, aged 116, WILLIAM RIDDELL. This man's mode of living was materially different from that of the generality of those, who have attained to a great age. He was much addicted to intemperance. In the early part of his life, he was a considerable smuggler, and remarkable for his love of brandy, which he drank in very large quantities. It is said, that he was always fond of good ale; and has often declared, that he never drank a draught of pure water. It is added, that "after his ninetieth year, he at one time drank for a fortnight together, with only a few intervals of sleep in his chair." When he married his third wife, he was ninety-five; and he retained his memory, and other faculties, to the time of his death. For the last two years of his life, his chief subsistence was a little bread, infused in spirits and ale <sup>109</sup>.

THE vale of Glamorgan, in Wales, is stated to be remarkable for the longevity of its inhabitants. In the parish-register of Llanmaes, in the county of Glamorgan, the burial is entered of IVAN YORATH, who died in

<sup>109</sup> Ibid. vol. LVIII. p. 659.

1621, and who is said to have been about 180 years of age. He was a soldier, was in the battle of Bosworth-field, lived afterwards at Lantwit Major, and maintained himself chiefly by fishing. In the same register is the following entry: “ **ELIZABETH YEORATH**, the wife of Edmund Thomas, was buried the 13th day of February, in the year of our Lord God 1688, aged 177.” And in the belfrey of Lantwit Major, there is an inscription, on a blue marble slab, to the memory of Matthew Vass, interred in that church, aged 177 <sup>110</sup>.

IN 1789, died at Antwerp, aged 104, **PHILIP COETS**. He was a soldier from his youth, and served in all the campaigns of prince Eugene against the Turks. In 1717, he was at the capture of Belgrade. When he had attained to the age of forty, he married; and lived with his first wife twelve years. By her he had six children, and from them ten grand-children. At sixty years of age, he married again, and had eight children, from whom sprang thirty grand-children. He was so strong, that it is said, that at seventy-three years of age, he lifted a butt of beer

<sup>110</sup> *Ibid.* vol. LXXIII. p. 106.

from a cart without the least difficulty. Having lost his second wife, at ninety-two he married a third, but had no children by her. He is stated to have been always in health ; and he retained all his senses, his hearing excepted, till his death <sup>111</sup>.

THE same year died at Galswhey, in the county of York, in his 109th year, William Prest, who worked as a labourer at Studley Park, till within ten years of his death. He left a widow, and eight children, the eldest of which, at the time of his death, was eighty-seven, and the youngest sixteen <sup>112</sup>. In that year also died, at Cronstadt, aged 111, Marie de Chapelet. She was sister to M. de Resen, brigadier in the Russian service, into which he entered under the reign of Peter the Great, and died some time before his sister at the age of 101 years. Both the brother and the sister are said to have retained their faculties to the last moments of their lives <sup>113</sup>.

THE celebrated Dr. BENJAMIN FRANKLIN lived to a considerable age ; and in a letter

<sup>111</sup> Gent. Mag. vol. LIX. p. 178.

<sup>112</sup> Ibid. p. 467.

<sup>113</sup> Ibid. p. 468.

written by him to George Whatley, Esq; treasurer of the Foundling Hospital, London, dated Philadelphia, May 18, 1787, is the following passage: " You are now 78, and I am 82. You tread fast upon my heels: but though you have more strength and spirit, you cannot come up with me till I stop; which must now be soon: for I am grown so old as to have buried most of the friends of my youth; and I now often hear persons, whom I knew when children, called OLD Mr. such a one, to distinguish them from their sons, now men grown, and in business; so that, by living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to have been a-bed, and asleep. Yet had I gone at seventy, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance: but whether I have been doing good or mischief, is for time to discover. I only know, that I intended well, and I hope all will end well."

Dr. Franklin died in 1790, in his 85th year.

IN 1791, an old magistrate, named Bamberg, who lived at Rechingen, in the Pal-

tinate, died in the 120th year of his age. In 1787, long after he had lost all his teeth, eight new ones grew up. At the end of six months, they again dropped out; but their place was supplied by other new ones, both in the upper and lower jaw. After he had employed his new teeth for some time, with great convenience, in chewing his food, they took their leave, and new ones immediately sprang up in some of the sockets. All these teeth he acquired and lost without any pain, and their number is said to have amounted at least to fifty <sup>114</sup>.

IN 1792 died, at Collessie, in Fifeshire, aged 108, Thomas Garrick. A few months before he died, he was in the habit of walking a mile a day from his house; and, in his 99th year, he married a third wife <sup>115</sup>. The same year died, in Prussia, an old soldier, named Mittelstedt, in the 112th year of his age. This man was born at Fissahn, in that country, in 1681. He went into service; but was lost at the gaming table by his master, who in one evening staked his whole equipage, and

<sup>114</sup> Art of prolonging Life, vol. I. p. 171.

<sup>115</sup> Gent. Mag. vol. LXIII. p. 90.

fix more servants. He then entered into the army, and served as a soldier sixty-seven years. He was present in all the campaigns under Frederick I. Frederick William I. and Frederick, the third and great king of Prussia ; and, in particular, in those of the war of seven years. He had been engaged in seventeen general actions, in which he braved numberless dangers, and received many wounds. In the war of seven years, his horse was shot under him, and he was taken prisoner by the Russians. After having encountered all these difficulties, he married ; and, having lost two wives successively, he married a third in 1790, when he was in the 110th year of his age. A short time before his death he was still able to walk two miles, every month, in order to receive his small pension <sup>116</sup>.

IN 1793, died at Kilmarnock, aged 111, JOHN CRAIG. He served as a soldier in the North British dragoons, and was at the battle of Sheriff Muir in 1715. He was never married, and is said never to have had any illness. He worked as a day-labourer till

<sup>116</sup> Hufeland, vol. I. p. 147, 148.

within a few days of his death, and retained his memory and senses to the last <sup>117</sup>. The same year died at Hopetoun-hall, near Edinburgh, at the age of 137, a man named ROBERTSON. He had always lived in the family of the lords of that place, whom he served in the capacity of inspector of the lead works, for four complete generations, besides the time elapsed after the birth of the gentleman who was in possession of the estate at the time of his death. That gentleman gave directions that his funeral should be conducted in a very respectable manner, and bespoke an elegant monument, with an inscription, expressive of the zeal and fidelity of an old and worthy servant, during the space of 110 years <sup>118</sup>. The following year died at Tollagh, in the county of Dublin, Mrs. Warren, aged 112. At the time of her death, she had a grandson and grand-daughter, who were then grandfather and grandmother to children upwards of twenty years of age. Her brother had died two years before, at the age of 120. He ploughed the east-side of Grafton-street, Dublin, and sowed wheat

<sup>117</sup> Gent. Mag. vol. LXIII. p. 481.

<sup>118</sup> Ibid. p. 577.

in it, which he held for 2s. 6d. per acre, and had six or seven hundred acres at the same rent. On the day of the battle of the Boyne, he was employed in conducting some farm-carts belonging to his father, which were impressed by the army of king William, to carry luggage into the camp <sup>119</sup>.

In 1795 died, in the parish of Carsphairn, in Scotland, in her 103d year, MARION MUIR. She retained her faculties to the last; and had three sisters, one of whom lived to the age of 101, another to 95, and the third died at the age of 98 <sup>120</sup>.

ON the 17th of February, 1796, died in Berkeley county, Virginia, Mr. CHARLES ROBERTS, aged 116. He was a native of Oxfordshire, in England; but had resided in America nearly eighty years. He seemed to retain all his faculties in perfect exercise to the last; and, two years before his death, he rode to church alone. It is said, that during his whole life he had not known sickness; and his death was not preceded by any indispo-

<sup>119</sup> Gent. Mag. vol. LXIV. p. 1155, 1156.

<sup>120</sup> Ibid. vol. LXV. p. 616.

sition, being sudden, as he was eating his supper <sup>121</sup>.

CHARLES MACKLIN was an eminent comedian, and a dramatic writer, and lived to a considerable age. He was born in the North of Ireland, and came to England about the year 1726. He performed in several strolling companies, and at the theatre in Lincoln's Inn Fields. He afterwards became a distinguished comic actor; he excelled in the character of Iago; and is supposed to have been superior to every other performer in the character of Shylock, in Shakespeare's Merchant of Venice. He appeared on the stage in his 90th year; and long retained a great degree of health and intellectual vigour. He died in 1797, in his ninety-eighth year, and was buried in Covent-garden church-yard.

DR. HUFELAND remarks, that “ Switzerland, without doubt the highest land in Europe, has produced fewer instances of longevity than Scotland. For this there are two reasons. First, the atmosphere at a great height is too dry, ethereal, and pure, and consumes therefore more speedily. Secondly, the tem-

<sup>121</sup> Gent. Mag. vol. LXVI. p. 789, 790.

perature of it is too variable ; heat and cold succeed each other too rapidly ; and nothing is more unfavourable to duration of life than very sudden changes <sup>122</sup>."

THE same writer says, " The most extraordinary instances of longevity are to be found only among those classes of mankind, who, amidst bodily labour, and, in the open air, lead a simple life, agreeable to nature <sup>123</sup>." —

" All those people, who have become very old, were married more than once, and generally at a very late period of life." — A Frenchman, named Longueville, lived to the age of 110. He had been married to ten wives. His last wife he married when in his 99th year ; and she bore him a son, when he was in his 101st <sup>124</sup>.

" MORE women than men become old ; but men, only, attain to the utmost extent of longevity. The equilibrium and pliability of the female body seem, for a certain time, to give it more durability, and to render it less susceptible of injury from destructive influence.

<sup>122</sup> Art of prolonging Life, vol. I. p. 159, 160.

<sup>123</sup> Ibid. p. 141.

<sup>124</sup> Ibid. p. 168.

But

But male strength is, without doubt, necessary to arrive at a very great age. More women, therefore, become old ; but fewer very old <sup>125.</sup>."

EXTREME cold is certainly not favourable to health, or to longevity. Mr. Ray says, " We have entertained an opinion, that frosty weather is the most healthful, and the hardest winters the best. But I can see no reason for it ; for, in the hottest countries of the world, as Brazil, &c. men are longest lived, where they know not what frost or snow means ; the ordinary age of man being 110 years."

" An healthful old age," it has been observed, " is the most valuable period of human life." And in Cicero's treatise *DE SENECTUTE*, it is stated, that there is nothing in advanced age, but what may be endured with chearfulness, if men are possessed of proper dispositions. Those, who have passed their lives usefully and virtuously, are naturally and generally respected at the close of life. In advanced age, men have not so much vigour of body as at an earlier period ; but, in other

<sup>125</sup> Art of prolonging Life, vol. I. p. 167, 168, 169.  
respects,

respects, they may perform very important services to the community [D].

IF real and valuable knowledge has been acquired by a man, during the progress of his life, this also must greatly add to the happiness of an advanced age. But the consciousness of a well-spent life is still more important; and, whatever the number of years that may have been accumulated, nothing can tend so much, in the decline of life, to cheer, and to elevate the mind, as the firm belief of a future state, and the well-grounded hope of a glorious immortality.

[D] “ Non viribus, aut velocitatibus, aut celeritate corporis res magnæ geruntur; sed consilio, auctoritate, sententiâ: quibus non modò non orbari, sed etiam augeri senectus solet.”—“ Quòd si legere, aut audire voletis externa, maximas respuplicas ab adolescentibus labefactatas, à senibus sustentatas et restitutas, reperietis.” De Senectute, cap. 5.



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